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MODEL SYLLABUS, SERIES NO. 2.

THE GOSPEL IN ACTION IN A GREEK SEAPORT.

Introductory Note.

IN studying Paul's Epistles, it is always as well to use a more recent translation to supplement the Authorised Version. This makes it easier to follow Paul's thought. Moffatt's New Testament (Hodder & Stoughton, 6s.) is perhaps the best for this purpose, but the Twentieth Century New Testament (Sunday School Union, 2s.) is also good. The textbook suggested for the following studies is Wood's "Life and Ministry of Paul," which may be ordered from Headquarters, price 1s. 3d. It is strongly recommended that every member of a Fellowship Meeting or Study Circle which is studying the Corinthian Epistles should possess a copy of Miss Wood's book. The general aim of the studies is to reconstruct the life of the city and the origin and growth of the Church in it. At the end of each section suggestions are made for discussions and further study. It may be found profitable to spend more than one week on any section. This will depend on local resources of leading and access to books. It might be possible for a Fellowship Meeting to deal with the lesson as suggested on one Sunday and devote another Sunday to considering one of the additional subjects suggested. While it is recognised that the studies are rather more difficult than those usually undertaken by Associations, it is hoped that this will be counter-balanced by the deepened reality and more systematic knowledge of God's Word which it is their aim to secure.

Considerable help will be found in various articles in Hasting's "Dictionary of the Bible," and Peake's "Commentary on the Bible," if access can be had to them.

1. The Seaport Itself.

"The greatest miracle in history is the way in which the lofty simplicity of Christianity entered into the heart of such a world as that of Corinth in spite of the deadening power of society and education: those who most study contemporary life in the Græco-Roman world will most wonder at the miracle."—Sir W. M. RAMSAY.

It is always interesting to find out why a city comes to be planted where it is, and what kind of soul it has (compare various Scotch cities from this point of view). Corinth had not a heroic past like Athens or Sparta, but in a peaceful and commercial age she flourished while they decayed. Two hundred years before Paul, the people of Rome grew jealous of Corinth's prosperity, which they thought must be at the expense of their own; so they picked a quarrel with her, and destroyed the city utterly (1 Cor. iii. 13 seems a reminiscence of the ruins). After a hundred years, however, they discovered that this was a short-sighted way to build up an empire, so Julius Cæsar refounded it, and it soon recovered its prosperity. The city had its own industries, *e.g.* bronze, dyeing, and pottery. (Pottery was more important than it is now, before the development of the use of paper or tin.) It was also the collecting and distributing centre for the products of Greece, *e.g.* marble, wine, oil, and honey (the last two partly supplying needs now met by margarine and sugar). But more important was the fact that Corinth was a port of transhipment of the merchandise of the East and the West. In those days ships were more at the mercy of the elements than now, and so wherever by crossing an isthmus they could avoid coasting past stormy headlands, travellers and shipowners followed that line of

least resistance. Hence the great trade route from the East to Rome came from Ephesus *via* Corinth to Rome, and the corn from the Black Sea and the varied produce of Asia Minor would land at Cenchreae and reship at Lecheum, paying toll on the way (*cf.* any map of New Testament times). Some authorities tell us Corinth was larger than Edinburgh, but it is more likely that it was not much larger than Leith. It was, like Edinburgh, a centre of government, being the capital of Greece, which was then a province of the Roman Empire. It was a military headquarters, having a citadel like Edinburgh Castle, and it was the centre of legal administration. Though not so famous as an educational centre as Athens, it was a place of considerable culture, and had schools of Rhetoric and Philosophy. Corinth was a great pleasure resort. Travelling was easy in those days, and the upper classes at Rome were great sight-seers. The city was famous for the splendour of its own buildings, and it would have been the starting place for tours of the sights of Greece. It was the only place in Greece which had gladiatorial contests. The great Isthmian games, which occurred every fourth year, would also attract people (*cf.* 1 Cor. iv. 9, xv. 32). And lastly, it had a reputation for luxurious living, which made it a byword in classical literature. People then had not such clear ideas about morality as we have, and religion lent its sanction to practices that we condemn. More than half the people in the town were slaves. While it was in the power of the master to be extremely cruel to his slaves, they were, generally speaking, not badly treated, and large numbers rose out of slavery and became freed men (*cf.* 1 Cor. vii. 20-23). Above the slave class would be a large and cosmopolitan body of merchants and workers in various industries, soldiers and clerks and others, who rendered various services to the small governing class. These last would be people of great wealth and culture. The governor and his

immediate staff would probably be the only ones in permanent residence, but there would always be visitors from Rome. It would be fairly easy for the citizens of Corinth to earn a living without overworking, and they would have plenty of time to lounge about the market-places in the sun, admiring the buildings and the athletes, and discussing religion and philosophy (*cf.* the Athenians in Plato's Dialogues and in Acts xvii.).

Suggestions for Study:—

- What we owe to Greece and to the Roman Empire.
- The difference between Ancient and Modern Imperialism, and between Ancient and Modern Trade and Industry.
- The difference made to Society by the presence of Slavery; *cf.* references to Slavery in the New Testament.

Books to Consult:—

- H. G. Wells: "Outline of History."
- Marvin: "The Living Past." (Oxford Univer. Press, 5s. 6d.)
- Bury: "History of Greece" (M'Millan, 10s.)
- Warde Fowler, "Rome." (Home University Library, 2s. 6d.)
- Stuart Jones: "The Roman Empire." (Story of the Nations Series, 7s. 6d.)
- Cromer: "Ancient and Modern Imperialism." (Murray, 2s. 6d.)
- Glover: "Jesus of History." Chapter IX. (S.C.M., 2s. 6d.)

There are various stories of life in those days, *e.g.*—

- Wallis: "Ben Hur."
- Sienkiewicz: "Quo Vadis."
- Farrar: "Darkness and Dawn."
- Haggard: "Pearl Maiden."

2. The Religious Life of the Seaport.

Such a cosmopolitan city as Corinth would contain a varied assortment of religions. To understand what happened when the Christian Gospel arrived it is necessary to try and form some idea of these. They form, as it were, different strata coming mainly, but not exclusively, from different sections of the population. In the first place there was a general fund of popular superstition. People were intensely credulous, believing the world to be full of capricious superhuman beings, whose favour was to be secured in various non-moral ways, *cf.* Paul and Barnabas at Lystra, Acts xiv. 13, and also the career of Alexander of Abonoteichos (*cf.* Froude's Essay). On this foundation of superstition Roman religion built two main conceptions. The first appealed to the innate conservatism of human nature, and the desire to do everything "the right way." It linked up with a great respect for ancestors. It taught that over every action in ordinary life there was a presiding deity, by whose assistance such actions could best be performed, and the attendant dangers avoided. For example, Janus was the god of the doorway, and had under him three subordinate deities, of the hinges, of the leaves, and of the threshold. The second was Emperor Worship. In setting up the Empire Augustus made a bold bid to get a religious sanction to it. The Empire was a very wonderful institution, and, apart from Jewish and Christian prejudices, it was quite natural to build up loyalty to it by making it an object of religious worship. The form this took was the worship of the Emperor first, indirectly, but later directly. It was the Christian refusal to compromise with this that led to persecution.

The Greek element in religion was the literary and artistic one. In school the children learned poetry about gods and heroes. The most beautiful buildings, statues,

and dramas in the world were inseparably associated with the various Greek gods.

But these religions did not satisfy the religious cravings of ordinary people, and so from the East there came what are called the Mystery Religions. From Asia Minor came the worship of the Great Mother, from Egypt the Cult of Isis, and from Persia the Religion of Mithraism. These all built on the sense of sin and desire for purification in human nature. They promised an experience of communion with unseen powers and the hope of Immortality. They made a strong appeal by an elaborate and mysterious ritual. The Mystery Religions, especially Mithraism, were the real forerunners and rivals of Christianity. Mithraism was a soldiers' religion (*cf.* the story, "On the Wall," and the hymn, in Kipling's "Puck of Pook's Hill"), and was spread by the soldiers all over the Empire. It seems possible that Christianity borrowed from it both ideas and ceremonies.

In addition to these religions there were the various schools of philosophy. Their ideas were often noble enough, but they had not much effect on the community as a whole.

The religious life of Corinth would be very closely connected with its ordinary life. All sorts of funeral and other benefit societies would flourish under Temple auspices. The Cult of Asclepios was the only equivalent of a hospital service. There would be Trade Guilds under patronage of a God as they were under that of a Saint in the middle ages. So that to refuse to have anything to do with heathen gods meant to cut oneself off from many desirable social activities.

All the pagan religions were very accommodating. They had no strong moral impulse behind them, and they did not foster a passion for truth. Accordingly they were quite ready to compromise, and to allow other religions a place in the sun, and also to acquiesce in a low standard of conduct in their own adherents.

Judaism and Christianity were quite different. They were

uncompromisingly *monotheistic*, they would have nothing to do with Emperor Worship. And they definitely set themselves to improve the lives of their converts.

Questions for Discussion :—

Some member might read "A Cagliostro of the Second Century" in Froude's "Short Studies on Great Subjects" (Dent, 2s. 6d.), and report on the light it throws on the background of the Primitive Church.

What has Christianity done to satisfy the instincts to which these pagan religions appealed?

A member might be asked to make a report on any of the following subjects :—

(a) Plato and his Philosophy (see "The Republic" and "The Trial and Death of Socrates" in the Golden Treasury Series).

(b) Marcus Aurelius ; or, Epictetus (various editions).

(c) The Reaction from Christianity to Hellenism at the Renaissance, cf. Sichel, "The Renaissance," Home University Library.

3. The Missionary.

"He is a saint without a luminous halo. His personal characteristics are too distinct and too human to make idealism easy. For this reason he has never been the object of popular devotion. Shadowy figures like St Joseph and St Anne have been divinised and surrounded with picturesque legends ; but St Paul has been spared the honour or the ignominy of being coaxed and wheedled by the piety of paganised Christianity. It is even possible to feel an active dislike for him. Lagarde abuses him as a politician might vilify an opponent. Renan does not disguise his repugnance for the ugly little Jew, whose character he can neither understand nor admire. There are very few

historical characters who are alive enough to be hated.”—
W. R. INGE, Essay on Paul in “Outspoken Essays.”

“A man small in size, baldheaded, bandy-legged, well-built, with eyebrows meeting, rather a long nose, and motions full of grace.” This is the traditional account of Paul’s appearance. We can gather from 2 Cor. iv. 7, 2 Cor. x. 10, and Acts xiv. 13, that his general appearance was not striking. In Acts xx. 34, xxi. 40, xxvi. 1, we have reminiscences of his eloquent gestures. From Acts xiii. 9, xiv. 9, xxiii. 1, we get the suggestion of a fixed steady gaze as a memorable characteristic. He was probably subject to epilepsy. As far as we know he had no interest in the beauties of Art or Literature. In striking contrast to Christ he shows no appreciation of the world of Nature. He was definitely a town-dweller. He was a man of unusual ability, but trained on Jewish lines rather than Greek. His eloquence evidently totally failed to impress the Athenians, who thought he was talking about *two* new Gods, Jesus and Anastasis (Resurrection), and who called him a “bounder” (Ramsay says this is what the Greek word translated “babbler” means). His Rabbinic training secured that he knew the Old Testament well, but also lowered the quality of his reasoning, and made him capable of twisting the Scripture out of its proper meaning to support his argument, as in 1 Cor. ix. 10. Sometimes he seems to be not entirely free from prejudices due to his oriental background, *e.g.* about slavery (1 Cor. vii. 21), or about the inferiority of women. (It is not easy to harmonise Eph. v. and Gal. iii. 28 with the general tone of the teaching about women in 1 Cor.). Some beliefs which he accepted from current thought, *e.g.* about demons (1 Cor. x. 20), or the precise nature of heaven (2 Cor. xii. 2) are not an essential part of the Christian faith. He had a great gift for winning people’s love, *cf.* Philemon and Acts xx. 38. But on the other hand he could make himself most objectionable when he quarrelled with anyone, *cf.* Acts xviii. 6, Gal.

ii. 11-14. He had a very mercurial temperament, fluctuating between extremes of emotion, and he did not always act with absolute consistency. (For example, it is difficult to see why he circumcised Timothy, Acts xvi. 3, in the light of Acts xv. and Gal. ii.) But these details are comparatively unimportant. Let us not forget to attach full value to the following facts about Paul :—

1. He was “called to be an apostle of Jesus Christ, by the will of God” (1 Cor. i. 1). “It pleased God to reveal His Son in him” (Gal. i. 15). God had shined in his heart “to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. iv. 6). Paul’s religion was at first hand.
2. He was not disobedient to the heavenly vision. Thereafter his life was “a constant pageant of triumph in Christ” (2 Cor. ii. 14, Moffat’s Trans.). “With unveiled face reflecting as a mirror the glory of the Lord” he was “transformed into the same image from glory to glory” (2 Cor. iii. 18).
3. He was endowed with indomitable energy, courage, endurance, and resourcefulness (1 Cor. iv. 9-13, ix. 19-27; 2 Cor. xi. 23-27).
4. Paul was the first of the apostles to think out the meaning of Christ’s life, death, and resurrection. “He found the Nazarenes with a spirit and a hope, and he left them Christians with the beginning of a creed” (Wells, p. 367).
5. He first saw Christianity as a world religion. He realised that the Gentiles were “fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel” (Eph. iii. 6), and he not only saw that this was so in theory, but also

set about making it true in fact. He chose to work in the strategic centres of the Empire, *e.g.* Corinth, Ephesus, and Rome, and aspired to get to Spain also.

6. He displayed a wonderful practical genius in piloting the Church safely between the opposing dangers of legalism and licence. For example, consider his common-sense treatment of the question of speaking with tongues (1 Cor. xiv.).

Questions for Discussion:—

1. Let someone study Myer's poem "St Paul," and read some of it to the meeting; discuss whether it gives a true picture of Paul.
2. Is there any justification for the suggestion made by some critics that Paul's Christianity was in some respects different from Christ's Christianity?
3. Compare Paul as a man and a religious leader with other famous men, *e.g.* Augustine, Luther, Cromwell, Wesley, or a famous missionary, *e.g.* Carey.

4. The Church in the Seaport.

"No one can read the New Testament with a fresh and open mind without discovering that the Church depicted in its pages was essentially a company of people who, because they had seen a new revelation of God, and had experienced the power of a new life, were seeking to realise a new kind of society governed by principles quite different from those accepted in the world."—J. H. OLDHAM.

Paul came to Corinth depressed with his failure at Athens. He began his ministry in the usual way by giving his testimony in the synagogue. The Jews were generally despised and ridiculed throughout the Empire because they were considered unsocial, and had queer customs like circumcision

and Sabbath observance. But we can see from the Gospels and Acts that a few people of position saw beneath the surface and became greatly interested in Judaism (*cf.* Luke vii. 2 ; Acts x.). Few of these were willing to go the full length of circumcision, and so they formed a group known as "God-fearers" (*cf.* Acts x. 2, 22, 35, xiii. 16, 26, 43). In connection with the Synagogue at Corinth, therefore, there would be (*a*) the Jews, (*b*) the God-fearers, (*c*) interested outsiders. Paul preached in the Synagogue his Gospel, that Christ was the Messiah, that He had died for our sins according to the Scriptures, and rose from the dead, with the result that the majority of the Jews refused to have anything to do with him. The God-fearers and interested outsiders would find in Paul's Gospel all the good things they had found in Judaism and more, and none of the drawbacks. So that the Jews' hatred of Paul is quite more easy to understand. The Church, as Paul set it up in Corinth, would be a group of friends first, meeting for Paul to instruct them. They would study the Old Testament, especially those passages which the Christians called "the things concerning Jesus" (Acts xviii. 25 ; Luke xxiv. 27). They would have hymns and prayers and a common sacramental meal and an occasional baptism. And at their meetings there would be prophesying and speaking with tongues as described in 1 Cor. xiv. In the early stages Church government seems to have been very loose, and the connection with other Churches very slight. This is probably due to Paul's personality, but after his death these would require to be developed. To begin with, most of the Corinthian Church seem to have been drawn from the lower classes (1 Cor. i. 26, vi. 11). But it must have included a few people of wealth and position, and it must have begun to expand rapidly. We must never lose sight of the fact that in less than 300 years the Christian Church had conquered the Roman Empire (*cf.* Wells, p. 372). It is interesting to consider what attracted people to the

Church. It was not that the Christian theology was truer than the pagan ; that sort of question did not interest them. It was not reading the Bible. It must have been the life that Christians were enabled to lead.

“It befits Truth to laugh because she is glad—to play with her rivals because she is free from fear.” “The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance.” In spite of the flaws in the Church, that must have been her testimony on the whole.

Read Glover's “Jesus of History,” Chap ix.
Wells' “Outline of History,” No. 12.

1. Try to describe a service in the Corinthian Church.
2. Try to imagine the relations between the Churches of Corinth and Philippi or Thessalonica in Paul's absence.
3. What truth is there in the criticisms of Christianity as (*a*) a slave religion ; (*b*) a middle class religion ?
4. Compare the worship and organisation of the primitive Corinthian Church with those of modern churches, *e.g.* Quakers, Catholics, etc.

5. Paul's Dealings with the Church at Corinth.

1. After the Gallio episode, which taught him a good deal about the attitude of the Roman Empire to Christianity, Paul went to Ephesus.
2. Apollos came to Corinth and carried on Paul's work in his own way. He represents the learning and eloquence of Alexandria. Luther thought he wrote Hebrews ; by comparing the discussion of Faith, *e.g.* in Romans iv. and

- Hebrews xi., we can form an idea of the difference of the two approaches.
3. Knowing the greatest danger of the Corinthian Church, Paul wrote them a short letter which was misunderstood by them. We can find part of this letter in 2 Cor. vi. 14-vii. 1. These verses do not fit the position in which we find them, and fit the reference in 1 Cor. v. 9 very well.
 4. The household of Chloe bring news of Corinth (1 Cor. i. 11), and Paul sends Timothy to Corinth (1 Cor. iv. 17).
 5. Not long after, Stephanas, Fortunatus, and Achaicus arrive at Ephesus with a letter from the Church at Corinth asking various questions (1 Cor. xvi. 17).
 6. Paul accordingly sends back with Stephanas a second letter ("First Corinthians") dealing with points raised by the Corinthian letter, and also the news brought by the household of Chloe.
 7. Timothy returns with so unfavourable a report that Paul feels he must go over to Corinth himself, which he does without success (2 Cor. ii. 1, xii. 14, xiii. 1-2).
 8. "Out of much affliction and anguish of heart" Paul then wrote a third letter and sent it to Corinth by Titus (2 Cor. vii. 6, 7). Part of this letter is to be found in 2 Cor. x. 1-xiii. 10, which is quite different in tone from the rest of 2 Cor.
 9. This letter was successful, and after Paul had been driven from Ephesus he met Titus in Macedonia, and heard from him that the crisis was over (2 Cor. vii. 5-13).
 10. He accordingly wrote a joyful letter (2 Cor.

i.-vi. 13, vii. 2-ix. 15, and xiii. 11-14), and sent it to Corinth by Titus.

11. In A.D. 56 Paul pays a visit of three months to Corinth (Acts xx. 2; Rom. xvi. 21).

Note.—Such a reconstruction of the events is not capable of exact proof. It is for the circle to discuss (a) what is the value of any such reconstruction, and (b) whether this one is unsatisfactory in any way.

6. The Church's Difficulties.

1. *Divisions in Church.*—(1 Cor. i.-iv.) Party strife and faction was a Greek failing. Paul heard that the Corinthian Church had divided into three parties, who were quarrelling with each other. It looks as though the Romans, Greeks, and Jews in the congregation had taken sides, and to justify their differences had attributed them to Paul, Apollos, and Peter respectively. And we may find a development of the same spirit in the personal attacks on Paul dealt with in 2 Cor. x.-xii. His opponents, who seem to have formed a majority for the time being, found fault with his appearance, his intellectual qualifications, and his motives, and suggested that he was not a genuine "apostle" at all.

2. *Immorality.*—(1 Cor. v.-vi.) Paul's first letter (2 Cor. vi. 14, etc.) had warned the Church about this, but they misinterpreted his warning (v. 10). They were apparently not preserving carefully the Christian standard of purity. As we have seen in a previous study, this was the essential note of the early Church that it set up a higher standard of morals and kept it. This was the more important in Corinth where the standard was lower than elsewhere in the

Roman Empire. Incidentally Paul rebukes the Corinthians for going to law before unbelieving judges, which, he says, is an entirely un-Christian thing to do.

3. *Marriage*.—(1 Cor. vii.) Part of the perplexity was caused by the belief, which Paul shared, that the end of the world was near (vii. 29). But there were some Corinthians who thought all marriage impure. Paul says that the unmarried state is higher; people are to marry if they cannot help it; but he advises the Corinthians to be content with their actual present position. He applies the same reasoning to circumcision and to slavery. Some difficulty had also arisen from mixed marriages.
4. *Idols*.—(1 Cor. viii.-x.) After meat had been formally offered to an idol two things might happen to the food. It might be eaten in the Temple at a semi-religious meal, probably in connection with one of the various clubs or guilds which we have discussed in Study II., or it might be sold in the market, and so be eaten in a private house. A Christian might be a member of such a club, or a guest at a meal at which this meat was served. Was he to partake of it? The difficulty turned on what the Christian believed about the idol. Some thought that the idol was "nothing," and so eating could do no harm, others thought the idol represented a powerful evil spirit, and that eating meat sacrificed to it in some way put the eater in the spirit's power. The problem was partly, which was right, and partly, whether the example of the former did not lead the latter into danger. Notice that

Paul does not plump for the former view absolutely (*cf.* viii. 5 with x. 20).

5. *Disorder in Public Worship.*

(a) The place of women in the service (1 Cor. xi. 1-15, xiv. 34-36). Evidently the women in Corinth had taken the doctrine of Gal. iii. 28 too seriously. Paul lays down that women are not to speak in church, and that they must wear veils as being subordinate to men.

(b) The Lord's Supper (xi. 17-34). The position in Corinth was apparently that the Eucharist at this time was a real common meal to which all members brought contributions of food and drink. But the richer members had got into the habit of not dividing out their contribution, but devouring it greedily by themselves, while the poorer members, hungry and discontented, looked on. Thus there was neither reverence nor brotherhood.

(c) At their meetings there were two forms of extempore speech, prophecy and tongues. In the Corinthian Church there was the danger of disorder through more than one speaking at a time, and also they seem to have attached too high a value to the gift of tongues, which, as Paul said, might, within limits, impress outsiders, but did not edify the Church.

6. The philosophically minded Corinthians were at a loss to know what precisely to believe about

the Resurrection. They probably accepted the Immortality of the *Soul*, but were not clear as to what form the future life would take.

Compare present day missionary problems, and if possible get a missionary to explain how far these difficulties occur in native churches.

Questions :—

Why was it wrong to go to law before unbelieving judges, and when did it cease to be wrong?

Are there not serious dangers in the suggestion that Christians should modify their conduct to avoid shocking weaker brethren?

Distinguish between those of Paul's arguments, which are of universal validity, and those which are vitiated by his prejudices or wrong ideas which he shared with the times he lived in.

7. Paul's Gospel.

"I wish to go back to that distant period when the Church was young, in order that we may realise that then also there was a time when Christianity was at the cross roads, and may see the way in which our spiritual forefathers passed successfully through the period of rapid change which took them out of the comparatively simple life of Judaism into the much more complex one of the Roman Empire. I wish to emphasise how in that generation the way of life was the constant sacrifice of identity of experience under changed surroundings. The Church did not triumph because it preserved its theology, its ethics, or its institutions unchanged, but because it changed them all, and changed them rapidly, in order that they might express more adequately and more fully the spiritual life which remained the same though the forms with which it was clothed were altering with extraordinary rapidity."—LAKE.

Some of the difficulties of the Corinthian Church Paul solved by the application of an inspired common sense ; for example, the question about speaking with tongues, or the meat offered to idols. Others he dealt with by laying down authoritatively his own opinion, or the custom of the Churches ; as in the questions about women.

But in others he falls back upon the exposition of the relevant portion of what we may call his Gospel. It is worth while to try and reconstruct this. Parts of this body of thought are not directly expounded in the Corinthian epistles as they are in other Pauline writings, but the whole scheme was, of course, in Paul's mind as he wrote. The following is a rough outline :—

1. *Wisdom and Folly*.—The Gospel is not merely an intellectual proposition. The Cross appeals direct to heart and conscience ; love is greater than faith. This needed especial emphasis at Corinth.
2. *Evil*.—There are powers of evil in the world, and in man's own nature, from which man cannot deliver himself. Sin and its penalty, Death. This is worked out more fully in Romans.
3. *Christ*.—There are the facts of the life, death, and Resurrection of Christ, and the explanation of these facts.
4. *Union with Christ*.—Paul's own experience. The new life of the other Christians. Study Paul's use of the phrase "in Christ."
5. *The Christian Life*.—Its Glory and Freedom. The Fruits of the Spirit.
6. *The Church* the Body of Christ, its constitution and functions.
7. *The Christian Hope*.—Waiting for the appearance of Christ. The Judgment.

The headings are given merely to provide starting points for personal and group research. The attempt should be made to group the References, which can be found under each head: (*a*) from the Corinthian epistles; (*b*) from Romans, Thessalonians, and Galatians; (*c*) from the other epistles.

